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The Non-Subscribing Presbyterian

No. 313. OCTOBER, 1932.

SOWING. REAPING. REJOICING.

"Bringing in the Sheaves."—Psalm CXXVI, 6.

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NOTES AND NEWS.

Protestants, with the exception of Episcopalians do not know the creeds as standards of faith. Indirectly they may know the Apostle's Creed, and one hears it recited in services of the Church of Scotland, though it is not part of the official teaching. The average Presbyterian, Methodist, Salvation Army or Plymouth Brother would scarcely understand what was meant the Nicene or Athanasian. Prof. James Drummond in "Studies in Christian Doctrine," maintains the Nicene Creed is Un-Trinitarian, even though it was drafted as a safeguard against Arianism. It is only on becoming Unitarian, that many Protestants have begun to give any attention at all to the creeds. Yet the "Radio Times" tells us that assent to the Nicene Creed is necessary, before becoming a Christian. In that case the vast majority of Protestants who do not know the Nicene Creed, indeed may never have heard of it, and consequently have not assented to it, are barred out from being Christians. One is reminded of the old colonel who said, "When I say 'Religion,' I mean Christianity, and when I say 'Christianity,' I mean the Church of England."

* * *

An eminent Unitarian minister went to reside in a parish near Oxford. A colonel in the neighbourhood was naturally interested in the new neighbour, and on a visit to the vicarage asked the clergyman who the newcomer was. The reply was that he was a Unitarian minister, and that induced another question as to what a "Unitarian" might be. The vicar defined the term as meaning "one who did not accept the Athanasian Creed." The colonel indicated he wanted a little more enlightenment on the subject, and the vicar went to the trouble of expounding section by section, the Athanasian creed. After listening very attentively, the colonel remarked: "A man who attempts to introduce such rot into the Church of England, should be shot!"

* * *

One wonders to what extent the old-fashioned Unitarian propaganda lectures, of forty or fifty years ago, or even the more recent Van Mission of twenty-five years ago, would be effective to-day. The Bible counted for more in those days than it does now, and speaker and audience knew their Bibles. Nothing was more surprising to a heckler, than when scarcely the words were out of his mouth, back came the answer—"a clean knock-out!" The "unique" question had perhaps been asked and answered in a dozen towns previously "God," "Jesus Christ," "the Bible," "the Atonement," were among the leading subjects. Behind the scenes however, was sometimes another aspect of the matter. A celebrated minister was invited to a certain town to give a Unitarian propaganda lecture. He replied that his subject would be: "Jesus Christ, a Unitarian," and that including his fee and travelling expenses, his charge would be eleven guineas. The secretary of the local congregation wrote back promptly: "Jesus Christ may have been a Unitarian, but, He wouldn't have charged eleven guineas for an old lecture."

* * *

A lady was leaving her home to go to church, and her little daughter said, "Goodbye, Mummy, and I hope God will like your new dress."

* * *

Published on the fourth Saturday of the month. Copy should be sent before the 20th at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

"LIFE MANIFESTED."

"The Life was manifested and we have seen it" (I. John I., 2) This puts in a clear and forcible way what was done by Jesus Christ, and what He himself was. He manifested the Life in the life that He lived, and there is a text, not sufficiently known: "We are saved by His life." The prayer of John Selkirk, one of the early pioneers to Canada, a short time ago appeared in these pages, "O Life that we call God." In addressing God as the Life the old prayer expresses what now-a-days is being taught by advanced teachers, that God is the Life of the Universe, eternally creative, for ever making all things new. Nothing can be separated from God either in the heights or the depths, either in heaven or hell. He is the Life that filleth all things, and light is the symbol of Life, "the Life was the Light." Daylight beats on the stone-wall as strongly as on the window-glass. Unknown to our senses it may even penetrate the wall, as we know very strong light, X rays could do; but for practical purposes light comes through the transparent glass. True, Life fills all things, but some things manifest it more perfectly than do others; a diamond more so than a piece of coal; or a rose than a nettle. A poet may write about a rose; but did poet ever write about a nettle? Higher animals with their more human like qualities manifest life still more fully by showing out more of the powers that are in the life, such as intelligence and affection; and so far as our world-scheme is concerned the fullest manifestation is in the human race. The eternal purpose is being fulfilled in various degrees, in various stages up through the lower kingdoms, but in humanity we expect it to be more fully so, and right up through the various types, beginning at the bottom of the hill with the savage, the eternal purpose is getting nearer to fulfilment until that high level is reached where the Apostle says "The Eternal Purpose was fulfilled in Christ Jesus," and thus it is not a miracle that there should have been a Christ, the miracle would have been in there not having been one. The New Testament describes a "Cosmic Christ" descending to the lowest depths, that it might again ascend filling all things. Watch the fountain in the park, where the water throws itself up to a great height. It has had to gather momentum by coming down with great force from a high place to rush upwards as it does in the fountain. There must be a descent as well as an ascent. Half of a wheel in motion is on the downward turn and half on the upward. God manifests Himself by sending down a great Life-stream. He sends it down to the lowest and then the force turns upward; and learned men write about "the force behind evolution," which is simply the great Life-urge seeking fuller manifestation. A question often asked is "What do you think about Christ?" Surely a clear answer is "The Life was manifested." We have considered the Life on a big scale manifesting itself, say in a world-system—but there is a manifestation within reach, near enough to see for ourselves, in the life of Jesus Christ. Brother, Helper, Saviour, He descended to the lowest depths of human degradation, and it was a reproach against Him that He was the friend of sinners. With His understanding He shared their sin as they shared His purity. He didn't feel Himself a saint above the rest. He identified Himself with others, and He who knew no sin "became sin." He understood sin, and "to understand is to forgive." The word "understand" means to stand under, to get right down below the roots. That was what Christ did, as a skilled physician strong to heal. We talk about "complexes" and a branch of medical science deals with them. Christ spoke of "sin"—"Thy sins be forgiven thee," get the cancer out by the roots. He roused the holy power slumbering in the sinner. "Willest thou to be made whole?" How much of His teaching had to do with Life. In us the Life is being manifested. "As the Master is, so shall the disciple be."

ULLIN.

PHARISAISM.

"Woe unto you, Scribes and Pharisees, Hypocrites." The phrase seems so natural that we pay no attention to it. Of course hypocrites should have woe. Every religion is agreed as to that. Mohammed and Zoroaster, differing on almost every point, agree that the lowest and most painful Hell is reserved for hypocrites. It is only when we begin to study the lives of those Scribes and Pharisees that the phrase strikes us with a new significance. The Talmud and history alike show that these men were always ready to die, and great numbers did die, for their religion. "When we lived in peace," a rabbi is quoted in the Talmud as saying, "The Law was our life, and our safety. How then could we forsake it when we are persecuted?" Some of those very Pharisees who heard the

words when Christ first spoke them—must have helped to resist the siege of Titus, when, assailed from within and without, they defended their Temple for three years, and finally laid down their lives for it. They were not hypocrites in the modern sense of the word certainly. Let anyone doubting this study the Talmud, and learn to love those unwavering men. What then does the word "Hypocrite" mean here? Let us look at its original sense. It comes from a Greek word meaning "Play-actor." Here I think we have a clue. The Jewish religion was to a certain degree, a play, with the priests as actors. The sacrifice, the robes, the Temple itself, all stood as symbols or representations of something. The trouble arose when, in honouring the symbols, the real meaning of them was sometimes forgotten. The Temple offerings were the important part, not the spirit in which they were given. The observance of the Sabbath becomes more important than the saving of either body or soul. (The Talmud tells of a rabbi, who follows an apostate, eagerly trying to win him back, but leaves him in the middle of an appeal rather than exceed a Sabbath day's journey. It is surely acting a part to think that Jehovah would not approve a few extra steps in so good a cause). Now, have we got any Hypocrites of this sort among us to-day; sincere men, who have forgotten that the outer forms and appearances are not the important part of life? I think we have, and yet I do not look for them among those given to extreme ritual. They probably have a much more exact knowledge of the merits—and defects—of ritual than their enemies would lead us to suppose. I think the spiritual descendants of those Pharisees are those Churchmen who would make us holy by Act of Parliament. "True Christians," they say, "Would not over-indulge in Drink, or bring suffering on their families by excessive gambling, therefore we will have laws passed to prevent anyone drinking or gambling." Now it is obvious that to prevent a man from doing certain things will not make him a Christian any more than clothing him in white robes and sewing a pair of wings on his back will make him an angel. They are satisfied with the appearance. They are ready to take part in a play, where certain individuals will (reluctantly) act the part of Christians. I am quite aware that there is an argument, that some unfortunates are so given up to these vices that, unless restrained by force, they are unable to take the upward path. Drink and gambling were both prevalent two thousand years ago, but it did not appear necessary that legislation should be passed before the hearts of the people could be turned to God. One can imagine Pilate, always ready to bid for popularity with those who counted, passing an Act to make gambling illegal *for men of the lower orders*, but he was never, apparently asked to do this. Had Paul contented himself with asking the High Priest to get certain things forbidden to the Jews, he would probably have died in Palestine in high honour with his nation, but history would have been different. For the Church to ask for legislation, is to admit that she has failed to be an imitator of Christ. Restrictive laws may be very desirable from a civic point of view, for Great Britain, but they have nothing to do with a citizen of the Kingdom of Heaven. Let us not play-act. As men, we may find it our duty to vote for the curtailment of certain liberties (or licence) of the inhabitants of this kingdom, but as a church, let us remember that God is a Spirit, and they that worship Him must worship Him in Spirit.

J.B.M.

SYSTEMATIC GIVING.

St. Paul as a bishop, had a big diocese, and he notified the congregation at Corinth that they were going to have a visitation. He certainly wanted contributions, principally for the relief of distressed brethren; but, he never asked anything for himself, he could earn enough for his own wants, by means of his hand-loom. A certain well-known Indian politician is identified with a spinning-wheel; but a bishop going into Lancanshire at this time with a hand-loom on his back, might be suspected as a black-leg. An episcopal visitation means a special service, and a big congregation, and when the collection is taken up the church-officers expect it to be a record one. Possibly individual members give bigger contributions than on ordinary occasions. Paul didn't want a big spurt, just because he happened to be present. "Begin now," he says, systematically "upon the first day of the week to lay by in store, as God hath prospered each, that there be no gatherings ("special collections") when I come." The Apostle wanted the Church to avoid fits and starts, in collections as well as in anything else. There are some who go to church, about once in three months—perhaps their reason for such scant attendance may be quite good—but on that Sunday, they only put a penny in

the plate, and pay the minimum stipend which has to do for the whole family, sometimes almost the whole clan, when it comes to marrying and burying. Well, if it is only a penny, and honestly, there are plenty to whom in these hard times a penny does mean something; if you can't go to church, do what Paul asks to be done, put it aside on the first day of the week. A man was down-and-out, a Hallelujah lassie came up to him with her tambourine. "I've only got a dollar in the world!" he told her. "Alright," said she, "tithe it." He did so, gave her the tenth of his dollar, and from that moment his luck turned, for somehow or other very shortly after, he got a job, and he made it a rule, ever after, to tithe, and as he prospered he systematically set aside for good purposes, even greater proportions of his earnings. A man from the North of the Tweed, went into a London restaurant, and asked the waiter for a plate and a glass of water, and pulled out a pocket of sandwiches, and when the manager came up to him, said: "You're the verra man, Ah want to see; what wey's the baund no playin?" Do you never needlessly spend twopence a week? .Before you begin spending, put by something for the Church of God, even though you won't be able to be there on Sunday. The Church will do you no good, unless you put your heart into it. Everything in it, will be all wrong for you; but, if your heart is in it, you won't mind if the preacher stutters like Moses.

SPINOZA.

Once more "Wisdom is justified of her children." From September 5th-10th, a gathering of all lovers and knowers of Spinoza from all over the world met at the Hague in Holland. Papers were read by distinguished scholars from England, France, Holland, Germany and elsewhere. The late Rev. T. W. Chignell was an enthusiastic disciple of Spinoza, and could send a congregation home, discussing Spinoza all along the streets. Mr. Chignell carved his own way, and to a large extent, though admired by many of his brother ministers, was yet isolated, for the ordinary topics and controversies in the denomination held little interest for him. Once Spinoza's name was the target for hate and abuse, yet he was one of the great spiritual liberators of mankind. "St Michael's News," Holland, refers to him as "the first among western philosophers to clear the conception of God of all its mediæval absurdities and cruelties, with the result that he scarcely escaped death by the executioner even in 'free' Holland." The year after his death his books were publicly burned by the Leyden University. 100 years elapsed when the German poets, Lensing and Goethe, and the philosopher, Hegel, vindicated the clear thinking of his philosophic system. By modern philosophers, Spinoza is called the most modern of philosophers. Among his sayings are these: "Man's love towards God is the very love with which God loves himself." "Happiness is not the wages of virtue, but virtue itself." Spinoza died 1677, aged 44.

SUNDAY-SCHOOL EXERCISES.

A Schoolmaster who is a Churchman and a Peer of the Realm, and whose influence is more wide-spread than ever, at the age of four-score has received high commendation from many quarters for the very fine men that his influence has produced. He states that he has always set higher store on the two P's than the three R's:—Probity and Politeness. The three R's receive full attention at day-school, surely it should be the Sunday-school where the two P's receive special attention, and that is done by the indefinable influence of personality. It is a matter of great good fortune for a boy or girl to be brought under the influence of a Christian cultured man or woman. There are names that will instantly rise up in the memories of many of our readers. Mention has been made, of what are considered rather old fashioned methods, in some of our country Sunday-schools, notwithstanding modern handbooks, of still making use of the "Christian Catechism," and the "Child's Guide to Christ." That is a matter for the Sunday-schools themselves to decide. Parents and grandparents made use of these same books and found good in them. In some ways we are very Scotch in the North of Ireland, and many things done among us have deep ro ts in the past. The form of sound words and clear thinking is what that Past gives to us; but vigorous thought while revering that Past, does not permit it to become the dead-hand on the Present.

SUBSIDY FUND.—Contributions gratefully received by the Manager—Rev. G. J. Slipper, 7 Trevor Hill, Newry.

THE OLD CATHOLICS.

There are two main sections of Old Catholics, and each has its own history and its own national and regional connections. Adherents number about a quarter of a million, and there are thirteen bishops and 250 clergy. The first Old Catholics looked to the See of Utrecht as the centre of their life. They were thrown into isolation by the machinations of the Papacy and the Jesuits. The story is a long one, and, as usual, discreditable to both the white and the black Popes. The Jansenist controversy comes into it. The whole of the seventeeth century was marked by friction and strain between the Latin churchpeople of Holland and the Roman ecclesiastical authorities. The Papacy was desirous of suppressing the Dutch episcopate and of governing the Dutch Church through Jesuit agents. The See of Utrecht literally refused to be destroyed, contrived to maintain its succession of bishops in the teeth of the Pope and the Jesuits, and its people accepted excommunication early in the eighteenth century rather than surrender. "These Dutch Old Catholics stood for the rights of the episcopate, of chapters to elect their bishops, and of national churches within the Catholic Church. They represented the old conciliar government of the Church by bishops, as opposed to the aggrandisement of the Pope." To them turned those German Romanists who, in 1870, found themselves unable to accept the new pretensions and new creed of Rome. Utrecht provided the Bavarian Old Catholics with their episcopate. Now there are Old Catholic Churches also in Switzerland, Austria, Czechoslovakia, Poland, and in the U.S.A. It is the Christian duty of all Protestants to give sympathetic consideration to the claims of the Old Catholic Church upon the friendly interest of all who value Christian courage and Christian freedom.

VIATOR.

By permission, Belfast News-Letter.

August 27th.

"Who on earth is without grievance against something or somebody? It is the fundamental malaise of our social and individual life. God, says the Book of Genesis, after He had created the world, 'found it was good.' And after He had created Man, that he 'was *very* good.'"

A. FRANK-DUQUESNE (Brussels).

LAYMEN'S LEAGUE.

The Annual United Service in Ulster Hall this year will be held on Sunday, November 20th. The preacher is to be the Rev. A. L. Agnew, B.A., D.D. Will all our friends kindly keep this date in mind. A number of interesting lectures have also been arranged for winter session, including addresses by Drs. R. H. Hunter and J. Dixon Boyd of Queen's University, Revs. R. Nicol Cross, M.A., and D. Fraser-Hurst, M.A.

We notice with pleasure the distinguished academic careers of the two sons of the late Sir John Campbell, M.A., M.D, who was an honoured member of our Church and took a leading part in the founding of this Magazine. Mr. Robert Campbell, Sir John's second son, who last year took his B.Sc. (Agr.) at Edinburgh University, has now been awarded the highest distinction in the science of Agriculture in Great Britain the Diploma of Agricultural Science of the University of Cambridge. The third son, Mr. William Campbell, B.Sc., has had a brilliant course as medical student. Last June he was placed above as entitled to first-class honours in the examination for the degrees of M.B., B.Ch. and B.A.O., in the Queen's University, Belfast, and during his studies he has won all the Scholarships and most of the medals obtainable in his course, including the gold medal presented by the children's Hospital, Belfast, which was awarded to his father before him. We offer our hearty congratulations to those two worthy sons of a worthy sire, and to Lady Campbell, their mother.

Laughter and also pleasantry are pure joy. Provided they are not in excess, they are good in themselves. Nothing save gloomy and mirthless superstition, prohibits laughter. Why is it more becoming to satisfy hunger and thirst than to disperse melancholy? No deity, nor any one save the envious, is pleased with our want of power or inconvenience, nor imputed to our virtue, tear, sobs, fear, and other things of this kind which are significant of a weak man. The more we are affected with joy, the more we pass to a greater perfection, the more we participate of the divine nature. To make use of things and take delight in them as much as possible (not indeed to satiety, for that is not to take delight) is the part of a wise man.

SPINOZA.

REVIEW.

The Little Roads.

"THE LITTLE ROADS," by Florence Davidson, *The Quota Press, Belfast.* 2/-.

This dainty little volume of verse, with its exquisite nature-sense and love of the little roads, gaunt villages and high hills of Down could only have been written by one who had wandered far in strange lands and has come back with the homesickness of the poet for the "breezes warm with yellow whin" and a hunger of the heart for the beauty spots of youth

> My homing heart would seek its nest,
> Seek, with the sun, at evening rest
> The happy hills of Down.

The names of places are often as dear to the poet as the places themselves. In these verses they captivate the reader and he rolls them, as it were, under the tongue

> One by one, like tasting a sweet food

Tullybrannigan, Tir-nan-Og, Tyrella, Tollymore, Polnaveigh, Slievedonard, The Quoile, Strangford Lough

> Each name contentments harbinger
> And peace their silver tide.

"The Little Roads," however, are not all the quiet places of County Down. In the sorrow-stricken days of the Great War the call came to the authoress and came to many another poetic soul to leave the peaceful shelter of home for service on the rough roads and war-swept fields of Flanders. As Rupert Brooke, the finest of the war poets, characteristically said: "If Armageddon's on, I suppose one must be there," The gentle spirit of the muse, however, is not quenched in the noisy maddened world. One still small voice whispers comfort and consolation in the presence of the little wayside "Calvaries" where

> For a moment, pausing in their round
> Soldiers and women, as of old time, there
> Lift straight to God their sorrow and their prayer.

The wooden crosses scattered along the roads of France with their simple inscription "One French Soldier" awaken thoughts that lie too deep for tears

> "One French Soldier," Here he lies
> Never more on earth to rise
> . . . . . .
> While the fight sways east and west
> One lies here and is at rest
> Who had served till his release
> Finding Death the gate to Peace.

Boys from Down marching along the perilous road evoke a prayer for the safety and protection of the dear homeland in "There and Here"

> There's a tiny Ulster Town,
> Gaunt and bare as such do be,
> Let amid the hills of Down
> . . . . . .
> Here's a little Flanders town,
> Shot and shelled, sacked and grim,
> Where a lad tramps through from Down,
> Lean and brown, strong of limb
> "Fight, good man! to keep your own
> From the Hell that we have known"
> So each little shattered home calls to him.

There is wealth of spiritual imagination in the division of the little book into the three sections—"Here," "There," "Everywhere." It is a parable of the journey of the soul. Each of us begins life "Here" amid the familiar scenes of childhood, and the love and idealisms of youth are fashioned out of the materials of place and time. But, like the young bird, the call comes to leave the nest and we are borne by a will other than ours into the strange land of "There," where cruelty, selfishness, death, are in the air. The world has lost its innocence, and we look back longingly to the vanished days of youth. This poor mortal longingness (Walter de la Mare's phrase) can find no medicinable balm in nature. "Neither shall they say, Lo, here! or Lo, there!" for behold the kingdom of God is everythere—if it be within you. In a "Crier for January" nature is interpreted in the light of the Infinite and Eternal. The articles of this Creed may not be fouud in the Nicene or the Athanasian Creeds nor in the Westminster Confession of Faith, but they are surely found in the faith of Him, who in the olden time said: Consider the lilies of the field, how they grow. I will quote one verse only

> A little pale bulb in the brown earth set
> Rains and snows and the big winds blowing
> Shy suns and moons in the twilight met
> And the little pale bulb with a green spike showing
> And soon, in the spring, a blue flower growing
> By sun-g'eams heartened, by soft skies wet;
> *Man may stop nothing that God sets going.*

It is not without religious significance that this little book of simple undogmatic faith in the life of God, in nature and in man should

appear in Ulster where the iron fist of theological dogma presses heavily on the liberty loving spirit and the hard fingers of ecclesiasticism separate the religions into bitterly hostile sects—but one swallow does not make a summer.

J.T.B.

We Liberal Catholics belong to a race of beings who have thrown over most of the infallible authorities to which many people still cling, including the infallible Bible, the infallible Church and the infallible Pope. We have had to do so. Our reason could not accept them as in any true sense infallible. The Bible, for instance, contradicts itself, is manifestly incorrect in many matters which have been investigated by scientific research, and does not itself claim to be infallible. In a word, the Bible does not say so ; therefore why should we or any other say so. The infallibility of the Church has had to go also for this among other reasons, that it is impossible to know what exactly the Church does teach and what methods of interpretation it allows. We believe quite firmly that the Lord 'ascended into heaven,' and that he 'sitteth at the right hand of the Father,' but we don't believe these clauses of the creed, which the Church gives us for our acceptance, in a literal sense. If then we allow symbolism, we must if we are to be guid d by this authority into all truth, have an infallible interpreter. 'Well,' says the Roman Catholic, 'we have provided one, namely, the Pope.' But the Pope is only infallible when he speaks *ex-cathedra* and as it is not known and never can be known when he isspeaking *ex-cathedra* such infallibity is of no value. Popes in the past, even since 1870, have made mistakes in their pronouncements. Were they then speaking *ex-cathedra* or not? No one knows ; no one ever can know. Therefore that infallibility like the others is valueless.

The Liberal Catholic.

The Manchester Unity of Oddfellows, meeting at Guernsey, expressed the need for "an inspired writer who can catch the spirit of John Bunyan and the authors of the English Bible." They seem to be not only odd, but rather rapacious, fellows.

The World To-day.

REPORTS.

Ballycarry.—The Annual Sunday-school Trip took place on Saturday, June 18th. The children of the Sunday-school accompanied by parents and friends, proceeded by 'buses to Antrim. Upon arrival a substantial lunch was partaken of at the Massereene Arms, the party spending the afternoon in the grounds of Castle. After tea our conveyances took us to Lough Neagh, and boating was indulged in. Ballycarry was reached about 9 o'clock, and all agreed it was the most successful outing we have ever had. Thanks are due to the Sunday-school Teachers, and to Mrs. M'Kee for making all the arrangements, and ensuring a successful day. Master Jack M'Kee, a senior scholar of the Sunday-school, was responsible for the collection, made each Sunday in the school for funds towards outing, which proved to be of a very satisfactory nature. The Annual Sermon to children was preached this year by our Moderator, the Rev. John Begg of Larne. He gave us a brilliant and interesting sermon. The singing was supplied solely by the Sunday school children, and was very good indeed. The Girl Guides, with their Commandant, Miss Leighton, and the Scouts under the Scout-master, Mr. John Hay, attended as usual. Miss Anderson presided at the organ. The Church was decorated with flowers. The Ballycarry branch of the Women's League have by their efforts installed a water supply into the Manse. During the time that we have had a branch of League in Ballycarry, numerous improvements have been made to the Church and Manse and general work of the Church by the members of branch.

Ballee.—In Ballee Presbyterian Non-Subscribing Church, of which Rev. J. H. Bibby is the esteemed minister, special and well attended services were conducted on Sunday, by Rev. H. M'Lachlan, D.D., Principal to the Unitarian College, Manchester. In the morning, speaking from the text, "And the barbarians showed us no common kindness," the preacher explained that "barbarian" on the lips of a Greek did not mean "uncivilised," but "stranger," "foreigner" ; and "kindness," literally "philanthropy," meant charity and benevolence towards particular persons. In the past, he said, anti-Semitism in Europe has sprung in part from contempt for the stranger in our midst. To-day the largest political party in Germany entertains a bitter hatred for the Jews, to whose religious

writings Western Europe owes so much. But the differences between men of different races are by no means so great as the unities which bind them together. Pride in our own race, language, and traditions is not inconsistent with a due recognition of the contributions to life of men of other races and tongues. The solution of the race problem in Africa, India, and America is by no means easy, but it can never be attained without the recognition of the principle of brotherhood for which Jesus Christ lived and died. For weal or woe we are members one of another. World-citzenship, with all that it implies of comradeship and co-operation, must now be accepted as of the very essence of the Christian gospel. As Professor Gilbert Murray has said: "We must have either a world without war, or a world with nothing but war, for all our best energies must be directed towards preparations for the next war." In the evening the subject was "Faith"; Hebrews, xi., 8. Led by God, the preacher said, Abraham ventured out into the great unknown. A seemingly mad enterprise, yet not without great historic parallels, e g., the Pilgrim Fathers and the Ejected Ministers of 1662. Faith transcends experience and is not determined by it. It is not a valid argument against a world without war that we have no experience of it. The conquest of the air is not the last to be accomplished. In physical science, philosophical speculation, and international relations we are possessed by the faith of Abraham. He was the Columbus of the Israelites, the father of the faithful. To break away from the past, and through faith in the divine spirit which abides in us, to seek something nobler than we have known before, is the venture of heroes and prophets of the race. When Jesus set Himself against them of old time with His declaration, "But I say unto you," He was in harmony with the great creative spirit of the universe; He had striven beyond the bounds of experience and law to bring in the new reign of faith and love. Dr. M'Lachlan has lost none of his eloquence during the 20 years that have elapsed since he last preached at Ballee. In an afterword he said that of late great world changes have come about, but our faith in God and immortality is unchanged. Mr. R. M'Cullen presided at the organ with his usual ability, and the singing was an inspiration, by an augment mainly from Downpatrick, organised by Mr. J. Newman. Two solos were impressively rendered: Miss Gertrude M'Murray, "Give Thanks and Sing," in the morning; Mrs. J. M'Mechan of Downpatrick, "Hold Thou my Hand," in the evening. Collectors: Dr. Tate, Dr. M'Comiskey, Dr. Porter, Messrs. Hugh Browne, J.P., H. Cooke Orr, Adam Dickson, Richard Hughes, J.P., S. M Ilrath, James M'Mechan, M.C., Wm. A. Martin, Wm. R. Smyth, and J. G. Wilkin, B.E. Hearty thanks are returned to the collectors and to all those who by their gifts or presence supported the efforts of the minister and congregation. The subscriptions and collections exceeded £100.

All Souls,' Belfast.—The Memorial Tablet erected in memory of the Rev. E. I. Fripp, B.A., is announced to be unveiled at the close of the Morning Service on Sunday, 25th September. Further details regarding this ceremony will be announced later. In view of the fact that there must be many outside our own immediate denominational circle who would be desirous of attending, perhaps members and friends will make this service as widely known as possible.

The Harvest Services will be held on Sunday, October 2nd, and will be conducted by the minister. Gifts will be gratefully received and may be sent to Rosemary Hall on the previous Saturday. Helpers for the decorating of the Church will also be gladly welcomed.

Women's League Sewing Meetings were resumed on Monday, 5th September, at 3 o'clock in the Committee Room, Rosemary Hall, and will be continued every Monday during September and October.

The Badminton Club new season opens on Monday, 4th October, at 6-30, in Rosemary Hall. Those who wish to be proposed as members of the Club should give their names at once to the Hon. Secretary, Miss A. F. Montgomery, 33 Maryville Park.

The annual Sunday School outing took place on Saturday, 25th June. In the morning the party journeyed to Newcastle by train, being joined in the afternoon by members of the Choir who left Belfast by a later train. In spite of showery weather the outing was most enjoyable. We are very much indebted to the ladies who were responsible for the excellent refreshments and to Mr. T. MacCartney who made the arrangements.

The members of the local branch of the Women's League have decided on a new departure so far as this year's activities are concerned. Instead of the usual Sale of Work there will be a series of efforts which it is to be hoped will prove at least equally successful, both socially and financially. Such

a hope rests of course on the belief that all those connected with the Church will be prepared to help in a practical way and that all those who annually supported the usual Sale of Work will still give their support.

An Afternoon Bridge Drive (in October) and a Cafe Chantant (in November) are among the other efforts that will be made in the near future.

Our best wishes go to Miss May Bowyer and Mr. David Fitzsimons, two faithful members of our choir, who were recently married. On behalf of the Organist and members of the Choir, the Minister presented each with a suitable gift to commemorate the happy event and expressed the hope that their affection for the Church would long continue.

First Presbyterian Church, Belfast.—The Sunday School re-opened for the next session on September 4th, and Superintendent and teachers welcome scholars old and new, and appeal to parents to send their children if they have reached a suitable age. The Sunday School is the nursery of the church and we can hardly over-emphasise the value of religious instruction and training, more especially a knowledge of the Bible, that noblest spiritual and literary heritage of our people, in these days af unsettlement and change. Civilisation cannot do without God and his Christ, neither can the individual, and that is why the Bible must remain the centre of the church's teaching, though some parts of it must be discarded, as falling below christian ideals and standards.

Women's League, First Church Branch, Belfast. A garden party was given at "The Farm," Antrim Road, on Wednesday, 21st September, on the very kind invitation of Miss Bruce and Miss Hutton. There were numerous entertainments and competitions, etc., also cakes, fruit and sweets on sale.

Ballyhemlin.—Harvest Thanksgiving is announced for Sunday, October 2nd, at 3-30, when the preacher will be the Rev. W. H. Townley-Tilson, M.A. The meeting-house stands in the middle of the Ards Peninsula, and motorists and cyclists will find it at three-road-ends, approaching from Ballywalter, Kircubbin, Ballyhalbert.

York Street, Belfast.—The Anniversary Service is announced for September 25th, at 7 p.m., in the Ulster Hall. Preacher : Rev. A. L. Agnew, B.A., D.D. Soloist : Miss Geraldine Costigan; Belfast Military Band. Tea at York Street.

Crumlin.—The Minister's Third Anniversary Services were held on 4th September, morning and evening. The attendances were moderate. Mr. S. S. Keith, Belfast, preached at night. Collections for the day took the form of a Birthday Gift Scheme in aid of the 1935 Renovation Fund. The amount so raised was £9 16s 4½d.

OBITUARIES.

Dr. R. J. Munn.

The announcement of the death of Dr. Robert Jackson Munn, on September 7th, whilst on holiday in Scotland, came as a shock to his friends. During the whole summer he had been far from well and unable to follow his profession, but it was not anticipated that the end was so near. His passing removes from the membership roll of Mountpottinger Unitarian Church one of its oldest and best known adherents. For a period of over forty years he had been connected with the congregation and was, so far as his professional duties permitted, a regular attender at public worship. In 1906 he accepted office as Hon. Secretary of the Church and retained that position for close on five and twenty years, this being proof of the confidence reposed in him by the congregation. On his resignation he accepted a seat on the Church Committee, but indifferent health was against his being able to bring to this position the same energy as he had done in his other office. The interment took place at Killinchy, on Saturday, September 10th, the cortege proceeding direct from the Glasgow Steamer. To his family and relatives the Mountpottinger congregation extend their sincere sympathy.

Mrs. H. Napier.

The Mountpottinger congregation lost its oldest surviving member by the death of Mrs. Henry Napier, which took place on September 13th, at the residence of her daughter, Mrs. Robert Ferguson, Kia-Ora, Newtownards, with whom the deceased lady had made her home of recent years. Of a quiet and kindly nature, Mrs Napier took a great interest in congregational affairs when residing in Belfast, prior to the death of her husband, who predeceased her by some twenty years or more, and whenever occasion and health permitted during subsequent visits to the city she made a point of joining in public worship.

WOMEN'S LEAGUE.

Ulster District.—A quarterly meeting was held at Ballyclare, on Saturday, September 17th, representatives being present from 3 branches in Belfast, Comber, Larne, Ballycarry, Ballygally, Banbridge, Holywood and Moneyrea. The speaker was a distinguished visitor from Bury, Lancs. Miss E. Johnstone is a past president of the Manchester District League and Fellowship Secretary of the Bury branch. Miss Johnstone was one of an international party which recently visited the Liberal Christian Churches in Czecho-Slovakia, and was deeply impressed by the rapid progress of the movement and its excellent organisation. This subject was dealt with in an open meeting at Comber, on Monday evening. The All Souls' branch entertained Miss Johnstone to an "At Home" in Rosemary Hall, on Monday afternoon, to which the other branches had been invited. Miss Johnstone conducted the service in the Comber Unitarian Church, on Sunday, September 18th.

BAPTISM.

JOHNSTONE.—On Sunday, September 11th, at Ballyhemlin Meeting-House, Sarah Jane, infant daughter of Francis and Mary Millar of Glastry.

— The Unitarian and — Free Christian Laymen's League.

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"When Isarel went out of Egypt . . . . . the Sea saw it, and fled. Jordon was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? Thou Jordan that thou wast driven back?"

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